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site skill in unravelling the labyrinth of early British history ; the masterly discrimination with which he has exposed the absurdities of monkish invention ; his clear and lucid view of the progress of the English constitution ; his able developement of the foreign policy of Great Britain ; and the pure and elegant language in which he has clothed his ideas, entitle him to be classed among the best writers of ancient or modern times. His authority, on most points, may be relied on until we come down to the rise of the party distinctions, which have existed in England under various modifications for more than two hundred years ; since which time, it is but justice to Mr Hume to say, that an impartial English history is not to be found. We should be glad to pursue the subject still further, and to trace the progress of opinion during the stormy period which succeeded the assembling of the long parliament ; the events of which are feelingly and minutely described by Lord Clarendon. We have, however, only room to add, that the American impression of Lord Clarendon's history is a reprint of the late Oxford edition, excepting that the passages in the original manuscript, which were suppressed in former editions, are, in the American copy, incorporated with the text. This we think an improvement upon the English edition, in which these passages are placed by themselves in the margin. The notes of Bishop Warburton are inserted at the foot of each page, instead of being collected at the end of the volume, as in the English copy. These notes seem not to have been intended for publication. We should suppose them to be cursory observations, noted down, as they suggested themselves, in the margin of the book. They are for the most part of no great value, excepting as they discover a degree of liberality, which the general tenor of the Bishop's writings would hardly lead one to expect.

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ART. III.—*A Tour in Germany, and some of the Southern Provinces of the Austrian Empire, in the years 1820, 1821, 1822.* By JOHN RUSSELL, Esq. Reprinted from the Second Edinburgh Edition. Boston, 1825. 8vo. pp. 469.

AT the close of our article on the subject of Universities, in the last number of the North American Review, we expressed  
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the intention of following up the general observations, contained in that article, with a more particular account of the course of studies, pursued in some one of the distinguished German institutions. This purpose we now proceed to execute. Although, for the most part, speaking in general terms, we have reference to *one* of the universities, as the principal object of our description, in order that we may be able to convey as correct and as distinct an idea as possible of the nature of these institutions. Besides, the limits of our observations exclude the minute diversities and peculiarities, that might be pointed out in the various academic institutions of the several German states. The name of the University of Göttingen has, of late, become familiar to American ears; and, for this reason, a delineation of it, drawn from direct and authentic sources, may be acceptable to some of our readers. It is this institution, of which Napoleon observed, that it did not belong to any particular state, nor to Germany alone, but to the whole of Europe.

The public funds for the maintenance and increase of the university of Göttingen are in the hands of a board of overseers (*curatorium*), who constitute a branch of the state government. They are the depository of the statutes and laws; and make additions and alterations, whenever the academic body recommends it as expedient in the minute reports which are regularly communicated to the government. The academic body is consulted on any question respecting their own laws; and their opinion is adopted and executed by the overseers. Professors and other officers are appointed on the same principle of mutual conference. The senate of the university consists of two counsellors and a secretary, who must be lawyers of great practical ability, appointed by the *curatorium*; and of eighteen members, taken from the academic body, three from the theological, four from the legal, three from the medical, and eight from the philosophical faculty. In extraordinary circumstances, the number of the members is sometimes increased. The prorector or rector (president) presides in the senate, which he has authority to convoke. Common affairs are transacted by circular letters. The administration of justice, which extends over all the instructors, students, pastors, and other academic officers, is committed to the vigilance of deputies appointed from the body of the senate, namely, the prorector, the four deans of the four faculties, and the two counsellors. If the prorector is not a lawyer, the ex-dean of the legal faculty

assists him. The nature and importance of the business to be transacted determine the number of meetings held by these deputies. Common cases, as those referring to discipline, are decided in the academic court, which is in session twice a week, and consists of the prorector, the two counsellors, and the secretary, whose laborious task it is to keep a minute record of the proceedings of the court. The laws of the police, which, however, do not refer to the students, are superintended by three professors, and four magistrates of the city, which contains about nine thousand inhabitants.

The deans of the four faculties, namely, of divinity, law, medicine, and philosophy, (who are annually appointed by rotation from that portion of the professors who have a seat in the senate) preside at the examinations and public disputations, confer the academic honors on the candidates, and conduct all the concerns of their respective faculties. The charge of the prorector is semiannual, or annual, under the repeated sanction of the government. The time of his office may, however, be prolonged whenever circumstances require it. The prorector may also be dean of his faculty, if the duties of both stations should devolve by rotation on the same member of the senate, according to the established rank of the four faculties. The new prorector is appointed six weeks before he enters upon his actual duties ; but is, from the hour of his appointment, entitled to a seat in the court of justice. The complicated nature of his duties requires the quickest perception, great versatility of mind, a thorough knowledge of the world, and a sober judgment, sharpened by long experience. Intimate acquaintance with the established laws of the country, and the strictest integrity and firmness of character, are sufficient for the judge of any other tribunal ; but the qualifications necessary to render a prorector equal to the importance of his station are much more comprehensive. He regulates and superintends all the motions of the powerful engine ; without his direction, the machinery either stops, or is in disorder. One rash decision, one indiscreet expression of the prorector, may, notwithstanding the honest exertions of the senate, or even of the state-government, produce the most pernicious consequences, with regard to the discipline and safety of the university. By virtue of his executive power, he pronounces sentence in questions previously discussed by the two counsellors, whose office is permanent, and whose coöperation in deciding law questions is of paramount

importance to him ; and, besides, he has to perform the duties of a public instructor. The causes that render the administration of justice in the German universities one of the most difficult tasks, arise, principally, from the circumstance, that the students have been educated in different institutions and under different forms of government, from which different associations and different national prejudices are inseparable. A large majority (generally two thirds) of the literary population of Göttingen, are foreigners, that is, such as do not belong to the states of Hanover, Brunswick, and Nassau. Pride of ancestry, high rank, national boast, national descent, and other like distinctions, must submit to the same laws of fair equality, which bind the middling classes. Hence frequent jealousies and a conflict of passions arise, which easily prompt the fervor of youth to rash deeds. The great number of the students also contributes to increase the difficulties. For although the government acts upon the sound principle, that academic prosperity depends rather on the industry and moral habits, than on the number of the students, yet this often exceeds fifteen hundred. If the decisions of the prorektor bear the slightest mark of partiality, or if any weakness be discovered in his character, this motley community becomes unmanageable. The dignity of a magistrate and the authority of a parent must constantly combine to sanctify his authority.

The law respecting matriculation requires of home students a certificate of their attainments and moral character. Foreigners are only required to exhibit their passport. Examinations for admission and divisions into classes are unknown. Recitations from text-books are very unpopular. Frederic the Great once persuaded the professor of philosophy at Halle to cause his hearers to recite from Locke's 'Essay concerning Human Understanding.' This singular attempt produced as singular an effect. The students unanimously deserted the professor, on the ground that for such purpose they needed no instructor. The government, in order to keep the spirit of diligence ever active, obliges every home student to transmit a separate certificate of each course of lectures, furnished by the respective instructors, and signed by the president and secretary in the name of the senate. Farther to stimulate ambition, annual prizes are offered for the best dissertations written on difficult questions, relating to subjects within the departments of the four faculties, and also for the best sermon on a certain text. The proclamation of the victors in these intellectual games occasions the only public

solemnity celebrated by the whole university, there being neither annual commencements, nor exhibitions of any kind. Every one pursues that course of studies which he or his friends may deem best adapted to his particular purposes.

The academic year is divided into two equal terms, at the close of each of which a catalogue of lectures to be delivered during the ensuing season is published. The lectures are either public (which are gratuitous), or private (for certain fees), or *privatissima*, at the private request of a limited number of students. Public lectures are given by public professors, *ex officio*, once or twice a week, but they have, of late, fallen almost into disuse. A regular course of private lectures is generally confined to one term, five or six being delivered in a week. Lectures, however, on the Pandects, on anatomy, ecclesiastical history, and some other subjects, are delivered two and sometimes three times a day, or are continued through more than one term. The average number of courses of lectures on all branches of science and art is one hundred, in addition to those delivered by private instructors. Most lectures are accompanied by manuals, for the double purpose of facilitating, by a general synopsis of the subject, the private studies of the hearer, and of sparing him the trouble of taking copious notes; a practice of which the benefit is unquestionable in regard to some sciences, but problematical in regard to others. The great value of such manuals may be conceived from Mr Bancroft's faithful English version of Heeren's *History of the States of Antiquity*, a fair specimen of this rich department of German academic literature.

Another extensive branch of lectures, also, is formed by the *Encyclopædias* of the various sciences. *Encyclopædia* (ἐν κύκλῳ παιδεία or ἐγκύκλιος παιδεία) originally implied the complete course or circle of a liberal education in science and art, as pursued by the young men of Greece; namely, gymnastics, a cultivated taste for their own classics, music, arithmetic, and geometry. European writers give the name of *encyclopædia*, in the widest scientific sense, to the whole round or empire of human knowledge, arranged in systematic or alphabetic order; whereas the Greek imports but practical school knowledge. The literature of the former is voluminous beyond description, it having been cultivated from the beginning of the middle ages to the present day. Different from either of them is the *encyclopædia* of the German universities; this is an introduction into the several arts and sciences, showing the nature of each, its extent, utility, re-

lation to other studies and to practical life, the best method of pursuing it, and the sources from whence the knowledge of it is to be derived. An introduction of this compass is, however, with greater propriety styled *encyclopædia and methodology*. Thus we hear of separate lectures on encyclopædias and methodologies of divinity, jurisprudence, medicine, philosophy, mathematical sciences, physical science, the fine arts, and philology. Manuals and lectures of this kind are exceedingly useful for those who are commencing a course of professional study. For 'the best way to learn any science,' says Watts, 'is to begin with a regular system, or a short and plain scheme of that science, well drawn up into a narrow compass.'

The whole circle of knowledge, taught in a university, has been brought into a system, and is ranged in two grand divisions, namely, *anthropological sciences*, representing man in all his intellectual and moral faculties; and *ontological sciences*, embracing all external objects. Each of these extensive empires contains four departments; the former contains philosophy, history, geography, and statistics or politics; the latter, mathematics, physics, natural history, and technology. Our limits prevent a specific enumeration of the subdivisions included under these several heads, but it is thus the contemplative mind of the philosopher arranges the empire of knowledge. In regard to the practical interests of life, however, the comparative value of the several sciences appears in a different light. Here the relative importance of the learned professions must be taken into consideration. And it is the object of a German university, as we have mentioned above, to furnish *professional* students with all the means and facilities of attaining a familiarity with those sciences, which they intend to practise in civil life, for the benefit of society and for the welfare of the state. Besides these professional studies, all the auxiliary branches of learning are placed within the student's reach, and enable him to develop all the faculties of his mind, whatever they be, to improve his taste for literature, to cultivate the feelings of his heart, and to polish his manners. In addition to this, proper exercises strengthen his body, and a consistent and unyielding discipline averts all imminent dangers, menacing destruction to the spirit of harmony and peace, without which the best constitution is useless. On the other hand, effective measures are taken to encourage mental activity and studious habits, as the best protectors of virtue and good morals. How far practice

ought to assist and illustrate theory, depends upon the nature of the different sciences and arts. Let practice, here, be subordinate to theory ; but let theory be as distinct and perfect as time and circumstances admit. Empirical knowledge has no rational ground, and from this cause can never find favor in institutions founded on philosophical principles. Yet experiments, which either accompany or follow a plain exposition of theories, are indispensable to the understanding of medical, physical, and some of the mathematical sciences. An anatomical theatre, a hospital, and other clinical institutions for the practice of medicine and surgery ; an establishment for the practice of obstetrics ; a collection of pharmaceutic specimens, with all its useful appendages, preparations, &c., for the illustration of the *materia medica*, are necessary for medical pursuits. An observatory with the best astronomical instruments must assist and encourage the study of astronomy ; the instructor in natural philosophy and other physical sciences must have the use of an apparatus, and of a sufficient number of instruments, and collections of natural curiosities. Chemistry is to be studied in a laboratory with an extensive apparatus ; and botany cannot be studied without a botanical garden. Above all, an ample library must furnish a general and liberal access to the best works of all ages and civilized nations.

Instruction in the fine and useful arts ought to be confined to theories and histories alone. Practical information belongs to separate academies, which are flourishing in every part of Germany. The study of languages, both ancient and modern, and of their literature, is of great moment to a university, whose aim it is to manifest the power and energy of the mind in whatever tongue genius has spoken. Hence, Greek and Latin, the best of the Oriental dialects, and the principal languages of Europe must be taught thoroughly.

The rank of the four faculties, which is the same in all the German universities, indicates the importance, which is attached to each of them, in relation to the interest and happiness of civil society. The established order is, divinity, jurisprudence, medicine, and philosophy. The last constitutes the most numerous faculty, since it embraces all the sciences and arts, which, properly, do not belong to the three professions, and hence are counted among the auxiliary studies. In order to show the tendency, extent, and present condition of all of them, we find it necessary to give a brief account of each one separately.



1. Theology. The authenticity of the Scriptures, and the sacred truths of Christianity rest upon the firm basis of biblical criticism and *exegesis*, by the invincible force of which the Reformation obtained that splendid triumph over the abuses, which had grown for centuries upon Christendom, and restored to the christian world the doctrines of religion in their native purity. The accuracy and certainty, with which German theologians have established the principles of interpretation, and their persevering industry, stimulated by an elevated spirit of research and free inquiry, have finished the work so nobly commenced by protestantism. A new period in the history of the New Testament begins with Griesbach's laborious collations of ancient manuscripts. The historical and critical interpretation of the Old Testament has received a better direction from the skill of Rosenmueller, Gesenius, and others. Eichhorn has commenced a new era in the historical criticism of the Old Testament. Ecclesiastical history has never been treated with more conscientious accuracy than in the present age, by Schmidt, Hencke, Vater, and Planck. Doctrinal theology, and the system of christian morals and ethics, have been illustrated with uncommon zeal and profound learning by Reinhardt, De Wette, Staeudlin, and others. An exact knowledge of theology manifests itself in the systematic order, which must prevail in the arrangement of all its parts. Nothing else but an intimate acquaintance with the original text of the scriptures, is able to promote so desirable an object. Philological study, therefore, must impart to the young divine, habits of discrimination, and distinctness of thought, in order to prepare him for the duties of his high vocation. Copious lectures on the Greek text of the four Gospels, and on the other parts of the New Testament, are delivered by several professors, and form, in all the German universities, a course of two years. Separate introductory lectures are besides given on the history of the Bible, and on the characters of the writers of the Old and New Testament. A course of grammatical and explanatory lectures on the Hebrew text of the historical books, the Psalms, Isaiah, Job, and other parts of the Old Testament, lasts generally two years. Those who intend to become more familiar with the spirit of the Old Testament, pursue, besides the Hebrew grammar and antiquities, the study of other Oriental languages, as the Arabic and Syriac. An encyclopædia of theology gives the student a complete sketch of all the branches of divinity, delineated in their most prominent

features, and accompanied by a brief history of the different doctrines, their literature, and the modes of studying them. Ecclesiastical history, sometimes connected with the literary history of theology, is communicated to the student in a course of lectures, which is seldom completed in less than two terms. Moral theology follows next in order. Doctrinal theology, which, in Germany, is designated by the name of *dogmatics* contains all the doctrines of the New Testament, illustrated, proved, and arranged in a system. Comparative theology shows the changes, which the doctrines of christianity have suffered under the different creeds of the established churches and religious sects. Lectures on this interesting subject are among the last which the advanced student attends. The study of education as a science is of prime importance to divines, since they officiate as instructors for several years subsequent to the completion of their academic course, and since the religious education of children, till their fourteenth year, is committed to the care of the parochial clergy. The theological seminaries, established in most of the universities, instruct a certain number of students, during the last year of their professional course, in practical theology, and exercise them in the performance of parish duties, in composing and delivering sermons, catechizing, &c.

2. German jurisprudence is a strange mixture of the most heterogeneous materials, which render this science exceedingly complicated ; so that uncommon talents are necessary to pursue the intricacies of the labyrinth, and to comprehend the whole science, in one full view, in its application to practical life. The study of the law in England and America suffers from similar difficulties. The different form of the administration, however, and the different state of the judiciary of the two countries just named, give greater encouragement to the practical lawyer, and raise him to a more conspicuous place of honor and emolument in public life, than a German practitioner can ever expect from the great labor he has spent in the study of his profession. The publicity of the courts is the principal cause of the superiority of the law as a practical science in England and in this country. Yet Germany, though deprived of these political advantages, has, at all times, had lawyers of great practical ability. The number of men, however, who have devoted their lives to deep researches into the single parts of jurisprudence, especially to the study of the civil code, is by

far greater. The literature relative to subjects of the Roman civil law extends with great accuracy and minuteness over all the particulars of that department, on which numerous lectures are given in the German universities. It is partly for this purpose that Englishmen frequent Germany, since the civil law is not included in the course pursued in the English law schools.

Jurisprudence embraces the law of nature, sanctioned by reason alone, and the statute law (called *positive* law by the Germans) of the legislatures and municipalities of the several German states. Hence arise three legal departments; civil law in the widest sense, public law, and the law of nations.

The civil law (*private* law in Germany), in reference to the civil relations of private persons, is founded either on the principles of the Roman law, as ratified by the Emperor Justinian; or on the German common law, composed of those customs and usages, which have, by long prescription, obtained the force of laws; or on the acts of the legislatures of the several states, as the statute law of Prussia, Saxony, or Bavaria. Subdivisions of this large department are, 1. Feudal law, drawn from the feudal customs of the Lombards, from the common feudal system of all Germany, and from the acts of the several German states. 2. Ecclesiastical law, founded upon the principles of the *Corpus Juris Canonici* (canon law), upon the statutes of the Roman Catholic church, and of the Protestant church. 3. Still smaller branches of this department are, the law of police, administration law, military law, commercial law, maritime law. 4. Criminal law, derived from the criminal codes of Charles the Great, called the *Caroline*, and from the acts of the several states. 5. Theory of civil and criminal procedure.

Public law refers to the constitution and administration of states, and contains at present the laws sanctioned by the states after the dissolution of the German empire in 1806; the new principles established since the origin of the German confederation; and, finally, the public acts of the several states.

The law of nations forms the third part of jurisprudence, and consists of public treaties, and other positive regulations of the powers of Europe, in their political relations.

Practical jurisprudence teaches the art of making up and keeping records in cases relative to the three departments just mentioned; it superintends the course of civil and criminal procedure; and teaches the manner of making a quick and profitable use of written records. Auxiliary studies of the law are

languages, history, geography, statistics, antiquities, philosophy (principally logic), political science, mathematics, and forensic medicine.

An encyclopædia and methodology of jurisprudence generally precede the study of the Institutes of the Roman law. Both introduce the student into his profession, and prepare him for attendance upon lectures on the Digests or Pandects (the name properly given to one of the three parts of the *Corpus Juris Civilis*, the book of reference of several continental nations), which illustrate the system of the civil law, as still in practice. This is the most important and most extensive, but, at the same time, the most troublesome part of the professional course of a lawyer. Two, sometimes three hours a day, are devoted to these lectures, which every student endeavors to attend twice during the continuance of his academic career. The Digests are generally explained by more than one professor in the same term, before crowds of hearers.

Besides the abovementioned subjects of the three legal departments, separate lectures are delivered on the philosophy of the German civil law, on the history and antiquities of the civil law of the Romans, on the literary history of jurisprudence, and on the principles of legal interpretation.

3. The study of medicine, no longer relying upon vague hypotheses, uncertain theories, or mere empirical knowledge, has, at present, founded its laws on the sound principles of the inductive philosophy, the glorious triumph of our age. The writings in all its branches are numerous and valuable. Vienna and Berlin have advanced this science to a high degree of perfection, and the medical institutions of these cities are conducted on a very liberal scale, as may be perceived from the following plan of study. The auxiliary acquirements of the medical student generally consist of a competent knowledge of classical literature, history, rural economy, mathematics, philosophy, and belles-lettres. A professional course lasts four or five years, though the law in some parts of Germany prescribes only three. An encyclopædia and methodology of medicine guide the student in distributing his time and arranging his studies. In connexion with this, he attends lectures on botany and vegetable physiology, which do not require great preliminary attainments, as, likewise, osteology and syndes-mology. The other parts of anatomy are explained in separate lectures. Zoölogy, natural philosophy, chemistry, and natural

history form the next stage of the course. The next important subject is physiology, accompanied by psychology or the philosophy of the human mind, anthropology, dietetic philosophy, and mineralogy. Thus the student is well prepared for attendance upon lectures on the morbid state of the human body, and on the nature and treatment of diseases. Pathology, therefore, which explains the symptoms, diagnosis, and morbid characters of diseases, *materia medica*, morbid and comparative anatomy, and psychiatry or treatment of the diseases of the mind, become in their order the subjects of his diligent attention.

After this the various modes of curing diseases are discussed in copious lectures on therapy or therapeutics, on surgery, and on obstetrics. A separate course is generally devoted to the distempers of women and children, to ophthalmology, and to the anatomy and physiology of the human eye. At the same time the study of pharmacy (pharmacology and toxicology are, for the most part, treated separately), medical jurisprudence, the history and the nature of the healing art, the systems of nosology and semiology, or semiotics, are not neglected. Lectures on the last topic teach the result of the application of anatomy, physiology, and pathology, in the practice of medicine. Private instructors superintend the various societies that are formed every term for the purpose of reviewing the most important subjects of medicine. This exercise is styled *repetitorium* and *examinatorium*; or *disputatorium*, if it be a debating society. The last part of the academic course is devoted to the practical studies of medicine and manual surgery. Establishments and hospitals, superintended by professors of the university, afford the best opportunities for the practice of clinical medicine, clinical surgery, and obstetrics. The anatomical theatres and anatomical cabinets are conducted and used on an extensive plan. In regard to practical surgery, a separate course of lectures is delivered on aciurgy, or the demonstration of all the surgical operations, and the description and use of surgical instruments. There are also separate institutions for the education of veterinary surgeons. The subjects of lectures here are zoö-tomy, zoöphysiology, osteology, myology, and zoöpharmacology.

4. Philosophy, as a science, investigates and ascertains the original laws of the human mind in its full activity, and thence proceeds to the noble contemplation of our Creator, the world, and the destination of man. The scope of philosophy is wisdom and truth, which determine the laws and principles of all

other sciences. The different modes chosen by genius, for the analysis of this problem, have produced the different systems of philosophy, to which, on the other hand, a strong desire of bursting the fetters of all systems has, at different times, been opposed. This desire, if prompted by the design of extending the spacious field of inquiry, becomes skepticism (in the good sense of that term); but, if led by an uncertain impulse of the feelings, and not kept within systematic bounds, it degenerates into mysticism. Wisdom, as the fairest fruit of philosophy, transfers her knowledge into practical life, places the sciences and conduct in a mutual relation, and coöperates in the advancement of humanity. The mere knowledge of the form of a philosophic system, without freedom of thought, promoting the great interests of life, is of little utility. The laudable tendency of the present German philosophy, is to confirm by the explanation of the intellectual faculties, and by the discussion of the powers of reason, the eternal truths of religion and the practice of christian virtue. This direction is owing to the great reform of Kant, who, not satisfied with the material system of Spinoza, nor with the ideal speculations of Leibnitz, much less with the empiric philosophy of Bacon and Locke, was roused by Hume's skepticism, and struck out a new light in his philosophy of pure reason, which created dissatisfaction and opposition, and called into existence all the systems now taught in Germany. Thus Fichte's science took its origin, and soon after it, the mystical philosophy of Schelling, with its various branches; and the sounder speculations of Jacobi, which have found many admirers. From this sketch it appears that the spirit of philosophy is, by no means, uniform. Erlangen and Berlin are the seats of Schelling's doctrine; and Göttingen has improved the system of Kant and Jacobi, whose own original views have created original thoughts in others. The common subjects of lectures on the several branches of speculative and practical philosophy, are the *encyclopædia* of the philosophical sciences, logic, the fundamental doctrines of philosophy, metaphysics, psychology or the analysis and critical demonstration of the intellectual powers of man; the philosophy of religion, the general history of philosophy, ancient and modern; the latest systems of German philosophy; a system of morals and ethics, of physical, moral, and intellectual education; finally æsthetics, a favorite term with the Germans, first introduced by Baumgarten, and now in general use, designating the philosophy of the fine arts, poetry, and ele-

gant prose. This is one of the most useful and most popular subjects, on which lectures are given.

Politics and government, the master topics of the age, have found in Germany many eminent writers, who represent the science in three different points of view ; either as the constitution and administration of states, as they should be organized, according to the principles of practical philosophy ; or as the political history of states in their former rise, progress, and decay ; or as statistics, or the description of the states, which the world has now established for the maintenance of civil society. Political science gives an account of the constitutions of the states of Europe, and the administration of their external and internal relations, in reference to the legislative and executive power. The administration of the states is founded upon a very complicated system of police, that requires great vigilance and constant revision. The present political system of Europe has taken a new direction since the declaration of the Holy Alliance (in 1815 and 1816), that government must be founded on Christian principles, and on the general law of nations. Many of the political publications since that period, have had a very salutary tendency, in conformity with that declaration, which purported to be significant and sincere. Whether this was its real character, or whether it was a mere pretence, will soon become manifest.

From these few remarks, the nature of the academic lectures on politics and statistics may easily be determined. They are delivered regularly in each university, by several professors, who follow their own courses. Standard works on politics drawn from history, the rich source of political wisdom, are Heeren's 'Reflections on the Politics of the principal Nations of Antiquity,' and his classic 'History of the System of the European States.' A course of lectures on politics comprises national economy, political economy with its history, finances, the system of police, statistics, and the diplomacy of Europe.

The pure mathematics, throughout all the branches, have, on account of the preference given in Germany to the purely analytic methods, yielded brilliant results to the studious scholar. Both pure and practical mathematics afford useful and very popular subjects for lectures, a regular course of which is generally completed in three years. The single parts, taught in separate lectures, are, the elements of arithmetic, and analysis of finite and infinite quantities ; differential calculus, or analysis of infinitesimals, and integral calculus ; algebra, geometry, ge-

odesy, analytic planimetry upon the principles of algebra, spherical trigonometry ; higher mechanics (namely, statics, hydraulics, and aéronamics), optics, astronomy, chronology, gnomonics, civil architecture, and navigation. Besides these, separate lectures are delivered on cosmography ; on physical astronomy, also in reference to chronology, geography, and navigation ; on the theory of the motions of comets, on the theory of the motions of the heavenly bodies in elliptic orbits, and on the use of astronomical instruments ; lastly, on meteorology and the theory of the earth.

It is generally confessed, that the application of physical science to the useful arts, has, in the present age, benefited life and promoted its practical interests, more than any other kind of knowledge. Besides, it wonderfully developes the mental faculties, enlarges the capacity, and increases our admiration of the wisdom of the Supreme Being. For this reason, the universities supply ample opportunities for the study of this science, which is pursued by students of all professions. The subjects of lectures are, natural history in all its branches, zoölogy, entomology, botany, mineralogy, and the description of its various systems, called systematology ; geology and oryctology, treated separately ; natural philosophy and chemistry, accompanied by experiments ; agriculture and rural economy ; physical geography ; technology.

The large cities of Germany, and of other parts of continental Europe, contain excellent academies for the study and practice of the fine arts. The lectures, therefore, delivered in universities on this subject, convey general information to a mixed audience. The favorite topics are archæology, or the critical explanation and philosophy of the fine arts of antiquity, namely, architecture, statuary, sculpture, painting, etc. connected with their history ; the theory and history of the fine arts of modern Europe, and of each art separately. Lectures are also given on heraldry, numismatics, and the theory and history of music.

The study of history is extensively cultivated in all the universities. The history of the states of antiquity ; general history of mankind ; history of modern Europe and its colonies ; ethnography (or the description of the physical peculiarities of the different nations of the globe), in connexion with geography ; the history of the middle ages ; the history of Germany ; literary history of modern Europe ; critical history of German literature, and other similar topics are common subjects on which separate lectures are delivered.



Philology, or the study of classical antiquity in all its political, civil, and scientific relations, includes a correct grammatical knowledge of the ancient languages ; hermeneutics, or the art of comprehending and interpreting the works written in these languages ; criticism, which investigates and ascertains the age, correctness, and authenticity of every author, whether entire or mutilated, the complete number of whom is about sixteen hundred, excluding the fathers of the church ; the principles of composition in prose and poetry ; and the literary history of the Greeks and Romans. The chief auxiliary branches of philology are, ancient cosmography, divided into fabulous geography, historical geography, and topography ; the general history of the nations of antiquity, connected with chronology and historical criticism ; Greek and Roman antiquities ; mythology ; history of the philosophy and other sciences of the Greeks and Romans ; critical history of the fine arts, poetry, and elegant prose of Greece and Rome ; archæology, or a knowledge of the relics of the fine arts and monuments of Greece and Rome, in connexion with epigraphics or the knowledge of inscriptions, and numismatics or the knowledge of ancient coins ; the history of philology ; and, finally, philosophical criticism, discussing the comparative merits of classical writers.

On each one of these single branches, separate lectures are given during the period of the common academic course in Germany. An encyclopædia of philological pursuits, of which a number of manuals have been published, serves as a proper introduction into this extensive science. Oriental philology has derived a new impulse from the present spirit of inquiry. Besides the regular lectures on the grammar, literature, and history of the Hebrew, Syriac, Chaldaic, Arabic, Aramaic, and Persian languages, new elementary lectures are given on the Sanscrit tongue, formerly spoken in Hindostan. There is generally a single professorship of the Oriental dialects. In some universities, however, as in Berlin and Munich, a separate chair is filled by the professor of Sanscrit literature. This study was first introduced into Germany by A. W. Schlegel, professor in the Prussian university at Bonn ; and by his younger brother, F. Schlegel, now residing at Vienna ; both of whom have for some time been publishing a journal for Sanscrit literature. The number of students who attend such lectures is small, and consists generally of those who wish to prepare themselves to become candidates for professorships of those languages.

There is a great supply of critical and historical knowledge on classic authors, which is regarded in the German schools as the basis of all solid improvement ; and justly so, because of its intimate connexion with all the learned professions and their literature. A competent portion of it is necessary for a learned theologian, very important for a systematic lawyer, indispensable for a scientific physician, and no acute philosopher ever neglects it. Its absence would be severely felt in Europe, and cause a great revolution in the whole system of every profession, and produce a violent change in the literary world ; for which there is no occasion at present, or, if the necessity of an innovation was really felt, it could not be accomplished for ages to come. Since the Latin tongue is used in the examinations and disputations of all the faculties ; and since dissertations and all other performances of the professors, candidates, and students in their relative duties, must be written in that language, every student is anxious to continue and cultivate an acquaintance with the faithful companions of his early life, by attending, during the course of his professional studies, to lectures on classic writers. Such a familiarity is so much the more necessary for a lawyer, because the civil code of Justinian, the basis of the law systems of continental Europe, and the canon law, are studied in no other language than the original. A profound knowledge of Christianity, and of the sacred literature of the Jews, can be derived only from the critical study of the original text of the Holy Bible. The scientific phraseology of the medical, physical, and other sciences, and the numerous essays thereupon, will ever remain a secret to the student who is without a knowledge of the Greek.

The works of the Greek poets, commonly read and explained, are the two poems of Homer, the writings of Hesiod, Pindar, the Gnostic authors, the epigrammatists, Æschylus, Sophocles, Euripides, Aristophanes, Theocritus, and Apollonius Rhodius.

The study of the Greek historians, philosophers, critics, and biographers, keeps pace with the explanation of the poets. Herodotus, the father of history, often attracts a considerable number of hearers. Thucydides is a greater favorite with the professors than with the students. The conciseness of his diction, displayed in complicated sentences, is intelligible to all but a few young men of superior talents ; and the brief severity of his judgment, however excusable in an author describing the civil war of his own country, in which he had endangered himself,

does not please the majority, even after the profuse amplification of the interpreters. The attic urbanity of Xenophon has at all times been admired. The power of sound argument, and the Socratic art of reasoning called *dialectic*, are best learned from the writings of Plato. Competent judges have asserted, that they have derived greater benefit from the critical study of one of his Dialogues, than from a course of lectures on logic. Aristotle's abstruse works are at present rarely expounded in academic lectures.

Oratory furnishes the best means of arriving at civil and political distinction. A man, however great his genius, and however useful and thorough his knowledge may be, will never attract attention without this art. It is, indeed, not necessary that a man should be born an orator. Nature can certainly do much to facilitate the practice of the art ; but there has never yet been an eminent speaker, without severe study and constant application. The greatest orator that ever harangued freemen, acquired this art only by the most unwearied and long continued efforts. The intelligent study of Demosthenes as, in every respect, the best pattern, has always led to great results. His example teaches to speak with propriety and elegance, and his speeches exhibit all the requisites of truly popular eloquence. Concise with the greatest perspicuity ; perspicuous with the greatest accuracy ; accurate with the greatest purity of language, he instantly arrests the attention, persuades by the invisible power of argument, assisted by all the graces of manner, and thundered out with flashes of genius. It is for this reason, that distinguished statesmen of every age and country, have studied his works and honored his memory. The national glory of Great Britain rests, in no small degree, on the refined taste and classical education of her politicians ; and the portion of her oratory acknowledged to be the most energetic, bears the greatest resemblance to the spirit of Demosthenes. Among the continental neighbors of England, especially among the Germans, there are fervent admirers of Demosthenes, who read and illustrate his orations with enthusiasm. They feel the rush of his noble spirit in their closets and lecture-rooms, and pour it forth upon their youthful hearers, in whose minds it excites congenial feelings ; but it soon evaporates for want of nutriment from practical life. In a country, where this vivifying principle pervades the whole nation, and forms its very soul, the impulse imparted by the judicious study

of such an orator, would not be lost ; it would call forth genius, and guide it to excellence ; an effect, which all the books ever written upon oratory and delivery are incapable of producing. Time and circumstances, which exert a most powerful influence over every country, would raise this practice beyond mere imitation, and stamp an original character upon the eloquence grounded on this basis. All true greatness has always been the same in every civilized nation, and what is deemed great by all civilized nations is a safe criterion of genuine greatness.

The orations of Lysias, and the speeches, discourses, and rhetorical essays of Isocrates, are still of value ; though they suffer by a comparison with Demosthenes, and for this reason are not apt to be overrated. The treatise of Aristotle on the Art of Poetry, and that of Longinus on Sublimity, are in high estimation with German scholars, who endeavor to discover new beauties, and carefully point them out in new commentaries. Frequent reference is made to them ; but they seldom form a subject for separate lectures. The Lives of Plutarch, with his Moral essays, ought not to remain unknown to any youth of a liberal education.

The department of Roman eloquence is also under the care of able professors. The most acceptable are the public and private illustrations of authors, who have some immediate relation to the four professions ; as Cicero *de Legibus*, in a legal point of view, for law students ; Celsus, for physicians ; and Cicero's *Academica*, Cicero *de Officiis*, *de Finibus Bonorum et Malorum*, and other philosophical essays of the same writer, for students of philosophy and divinity, or more generally for a miscellaneous audience. Numerous lectures on other books of Cicero, such as his historical treatises, the treatise *de Oratore*, *Brutus*, and the *Orator*, convey general information to the hearers. In like manner, the two classic dramatists, Plautus and Terence, are explained with all the profuseness of philological learning. Select parts of the didactic poem of Lucretius, the Epicurean, *de Rerum Naturâ*, flowing from the fulness of a poetic soul and vivid imagination, are sometimes read, but not regularly. More common are the lectures on the Satires and Epistles of Horace. Virgil's didactic, pastoral, and epic poetry, and Livy's history, are generally confined to schools. The native simplicity and elegiac sensibility of Tibullus, the Grecian imagery of Propertius, and his brilliant allusions to lost glory, are much relished.

Tacitus awakes the mind to reflection, and stamps it with lasting impressions; a sober perusal of his works is, therefore, productive of a good moral effect. Quintilian's Oratory yields an abundant harvest to the assiduous Latin scholar. Pliny's epistolary style is still attractive, notwithstanding the perfection to which this branch of literature has been carried in modern times. Some have a predilection for the historical epics of Lucan and Silius Italicus, and frequent the halls in which they are read; others prefer the heroic poem of Valerius Flaccus on the Expedition of the Argonauts; but few are fond of the *circumstantial* bombast of Claudian. The bitter sarcasm and the moral lashes of Persius and Juvenal, who, with Horace, their predecessor, have composed almost the only original part of Roman literature, are topics of frequent academic discussions.

There are three or more professorships of classical literature, established in each university. The first chair is filled by the professor of poetry and eloquence, a member of the philosophical faculty, and by virtue of this, competent to officiate, in his turn, as rector or prorector. It is he that delivers the Latin orations at the public solemnities; the number of which varies in the different universities. It is he that invites to these solemnities by *Latin programs*, or brief discussions on any literary subject, especially referring to antiquity. It is he that addresses the students in the semiannual catalogues of lectures. It is, also, his duty to prepare Latin poems (either in elegiac verse or in the metres of Horace) on extraordinary occasions, a class of productions containing some specimens of great merit. The same professor, assisted by two of his colleagues, conducts the philological seminary.

This consists, in most of the universities, as in Göttingen, Berlin, Jena, and Leipsic, of only nine members, who, according to the law, continue but two years as such, and then retire, to make room for the *aspirants*, whose number is not limited, and sometimes equals that of the actual members, and who perform precisely the same duties. The laws oblige them to attend the daily exercises, and to *interpret* and to *dispute*, in their turn, under the direction of one of the professors. They perform these duties in the same succession in which they became either members or aspirants, after a previous examination in any Greek author, held in the Latin tongue by the principals of the seminary. The first member has, besides, to read, at the commencement of each term, a Latin introduc-

tion of his own composition (for everything is transacted in this tongue), relating to the Greek or Roman author, who is to be publicly interpreted by all the members and aspirants, for the benefit of all those who wish to partake of the advantages which the seminary offers to all. The directors distribute among themselves the supervision of the Greek and Latin departments, and the discussions of the *disputants* and *opponents*. Each member and each aspirant writes, every term, one, or sometimes two dissertations, on any subject of antiquity, history, or philosophy, one copy of which is handed to the professor, and another to the opponent, who attacks those parts in which he thinks the author either weak or mistaken. Honor and emoluments attend the members of this classic fraternity; and the best success often crowns their exertions. They are eagerly sought for as instructors of the *gymnasia*; or the university itself offers them employment as private teachers, till, through the faithful performance of these duties and literary distinctions thus acquired, public favor is secured; which soon raises them to stations worthy of their character, talents, and attainments. The benefits resulting to the public from such institutions are inestimable. They impart to the student a scientific knowledge of the profession he is going to practise as teacher, form his character and habits as such, by causing him to study the art of communicating his ideas in the simplest and most engaging manner, to shape and to finish the thoughts of his pupil according to his own model, and to instil into his tender mind those delicate and elevated feelings of honor, which are the best safeguard against illiberality of opinion, and against the abuse of confidence. These feelings, which grow with the pupil, find the most powerful promoters at the universities, and are cultivated through life.

Seminaries, on a larger scale, for the education of popular teachers, are conducted by distinguished divines of each state, who, for the most part, reside in the capital, and are the same persons who examine each clergyman three times before his ordination. Unless a candidate can give evidence of his ability, and of, at least, a two years' stay in those popular institutions where religious instruction is the main object, he is not allowed to teach any branch of knowledge whatever. We cannot now enter upon the particulars of these seminaries, they being beyond the limits of our present discussion.

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